

UNITY.

FREEDOM, + FELLOWSHIP + AND + CHARACTER + IN + RELIGION.

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NOTES.

In Sweden they cannot afford to have children grow up in ignorance, and so the State takes active measures to avoid illiteracy.

The best way to help the infant class in the Sunday School is to give a great deal of attention to the adult class; interest the fathers and mothers and you will be pretty sure to catch the children.

We congratulate our readers in finding Mr. Sunderland, of Ann Arbor, among the editorial contributors of this issue. We welcome him into the place made vacant by the death of Brother Herbert.

Since the editorial found elsewhere was written, the Methodist Conference, at Sycamore, has decided that Dr. Thomas is no longer of them, and that Dr. Parkhurst is innocent.

'Tis touching to know that the organ of the Brama Somaj, of India, puts up a tender prayer for the spirit of Dean Stanley. The answer comes in the asking of such a prayer as this, "Let the celestial perfume of his holy and sweet life incite us to do the work of our lives faithfully and joyfully."

Two ladies have recently been elected to the position of county clerks, in Kentucky. Mrs. Mary A. Livermore presented her credentials as a delegate to the Republican State Convention of Massachusetts, and she was rudely opposed. Must Kentucky send missionaries to Massachusetts? Must the columns of progress make a countermarch? Some good things seem to be moving from West to East?

Money in the hands of unscrupulous selfishness is a terrible curse, but where it is linked with a mighty heart it becomes a blessed benediction. Mrs. Shaw, the favored daughter of Prof. Agassiz, sustains thirty free kindergartens in and around Boston. Her dollars are the medium through which the benignant spirit of Froebel reaches the neglected souls of the Boston gamins.

Chicago is not so hopelessly bad after all. Three thousand neglected girls are taught the civilities and the utilities in its forty industrial schools, all of which we believe are more or less directly supported by the religious organizations of the city. The churches do stand for something besides bigotry and superstition—the oft repeated assertions of those who recently attended the meeting of the National Liberal League in this city, notwithstanding.

Dr. A. C. George, of Chicago, in a paper before the Methodist Ecumenical Congress, in London, tried to point the way to the larger unity among the different branches of the Methodist church. According to this paper, they are "to keep out of each other's way, to help each other to do the Lord's work, use a common hymn book, present a solid front against paganism, and have an ecumenical conference every decade." We suspect that these methods, earnestly followed, would lead to a unity so large that the qualifying word *Methodist* or even *Christian* would suggest an unnecessary limitation.

An article in the *Independent*, of the 15th ult., on the signing and witnessing of wills, suggests an oft neglected duty. Why should the average man so persistently neglect to recognize the inevitable fact that death is imminent, and continue to live with his affairs in such a condition as to bequeath to his dearest ones, in case of death, an endless amount of business confusion and legal annoyances, when by a little exercise of judicious fore

thought much of this might be avoided? Existing laws often visit cruel injustice upon widows and mothers, and the husband alone can avert such injustice by a timely expression of his wishes in a will. Civilization imposes upon every husband and father,—first, the duty of providing for the lonely as well as the rainy day; second, the leaving of this provision in the most available form.

The *Independent* thinks that the Unitarians and Episcopalians of this country have been so successful in the experiments of holding a congress, that the other denominations, Methodists, Presbyterians, Congregationalists, Baptists and others, ought to try it. Yes, by all means; then before many years we will have an interdenominational congress convened at some high place, perhaps at Denver. It is a mile higher up in the sky than Chicago. The delegates from that point might be able to look over the sectarian walls and theological fences that on lower levels so obstruct the vision.

Co-operation is the coming word in social science. Lord Derby, in his inaugural address before the Co-operative Congress, in Leeds, England, said that he looked upon the co-operative movement as the cause that will finally remove dishonest work and adulteration from trade; abolish the credit system, and close the long-standing differences between labor and capital. This congress, that in 1861 represented 48,000 members, in 1879 represented 504,000. Eventually all the world must learn that "duty and interest are on the same side." Then the Co-operative Congress will be a World's Parliament.

UNITY works leisurely in a hurried city. We have no telegraphic communications with the thinking preachers at Princeton, and our readers must wait until our next issue for a report of the Minister's Institute. At present writing we only know that one hundred and ten ministers are in attendance, and that the laymen are chiefly represented by women. The world is not yet through with the study of the great questions of religion, and if we were asked to find the largest amount of intellectual freedom and moral earnestness to the square foot at the time of present writing, we think we would go directly to Princeton, Mass., where the hundred and ten ministers are assembled in the interest of true thinking concerning religion.

Sometime ago the Southern Baptist Board was called upon to revoke the commission given to Revs. Stout and Pell as missionaries to China, on the discovery that they had followed their teacher, Prof. Toy, now of the Cambridge Divinity School, in questioning the infallibility of the Bible. In a recent number of the *Independent*,

Prof. Lincoln, of the Newton Theological Seminary, to our minds, successfully answers the criticisms made against the board, and justifies the deed. With a logical insight all too rare, he sees that the two great questions in theology to-day are:

"Have we a divine Bible? and, Have we a divine Saviour? If the Bible be divine only in its origin, and subject to all human limitations in the utterance of revealed truths, it is no adequate authority or guide for men. And if the Saviour were divine only in his mission, and had in his person no essential deity, he is not an adequate Redeemer for a lost race."

This puts the theological issues of the day in a nutshell, and the cause of truth is largely indebted to those who, seeing the issue, govern themselves accordingly.

John Wesley, in laying the foundation stone of his chapel, in London, in 1777, said, "Probably this stone will be seen no more by human eyes, but will remain there till the world and the works thereof are burned up." Over a hundred years have passed and no fire has disturbed the sleeping stones, but a doubting Thomas in far-off Chicago threatens to dig up the Wesleyan foundations and submit them to examination. Alas! to disturb them is to threaten the safety of the superstructure.

CHARGE AND COUNTERCHARGE.

Some time ago we expressed the hope and the expectation that the trial of Dr. Thomas for heresy would be a dignified and amicable attempt to discover the theological basis of Methodism, and that personal bitterness and unjust reflections upon the motives of the parties concerned would be avoided; but we go to press this time while the echoes of the bitter personalities indulged in at Sycamore are flying throughout the length and breadth of the land. What might have been a holy crusade in search of truth, has already degenerated into unholy personalities. Hard, and, we doubt not, cruelly false insinuations have been indulged in against Dr. Thomas by the prosecution. On the other hand, there has been a widespread disposition among the sympathizers of Dr. Thomas to underestimate the honesty and nobility of the Methodists who have summoned him to the trial. We greatly regret that Dr. Thomas should weaken his cause by condescending to the bully's argument of "you're another." If the bitter words of Dr. Parkhurst are not disarmed and denied by the record of nobility and moral integrity which the Doctor has written for himself in the many years of useful living here in Chicago, no wordy argument before a court can do it. If Parkhurst, in the capacity of a prosecuting attorney, allowed himself to deal in falsehoods, it makes it much worse for the liar than the one lied about. Life is too short for a man with an earnest purpose and an honorable aim to stop to answer petty gossip or to deny small slander. The men

who charged Mission Ridge, and took it, did not stop to remove the brambles that scratched their faces and tore their clothes, and which, in less superlative moments, would have discouraged the climbing. So we can but wish that Dr. Thomas might have been so absorbed in this great work of Truth-Seeking and Truth-Teaching that he would have been unconscious of the briars which he encountered in this charge.

Let not the issue be confused. What if Parkhurst lied? The old question still remains, Is there room for an unfettered mind in a credal church? Does the Methodist church represent a *movement of the spirit* or a *conclusion of the intellect*? Is it a Tendency or a Settlement? While this issue is pending, it is poor economy, as well as bad taste, for one to undertake to bring private grievances to a public issue.

Not only to Dr. Thomas, but to every earnest soul, misinterpreted and misunderstood, we commend this advice from the German of Leopold Schefer. The italics are our own:

*Fight against the Wrong thou doest, not receivest;
What sorrow smites thee at Fate's hand, endure!
What wrong befalls thee at men's hands, forgive,
However heavy it may be, forgive,
As a sure help, and noble. For to fight
Against it, though 't were noble, were as vain
And as impossible, as to fight against
The arrow shot off yesterday, and makes
Wretched indeed, sufferer and doer both.
Only against the wrong which he himself
Has done,—would do,—let man life-long contend.*

PROF. TOY AT PRINCETON.

Much interest was felt at the late Ministers' Institute to see what ground Prof. Toy, of Cambridge Divinity School, would take in his paper on "Ezekiel." The writer was, until recently, a Baptist; but although confessed to be second to no man in that body as a biblical scholar and teacher, the denomination turned its back on him because of his too liberal views. Receiving a call to the Divinity School at Cambridge, he at once accepted, taking the chair offered him, however, not as a Unitarian, but as an independent scholar. At Princeton he made his first appearance before a national or largely representative Unitarian body, and naturally all present were eager to hear him, both for the purpose of measuring his ability and also that they might find out how fully he would commit himself to advanced positions in biblical exegesis and criticism. As fortune would have it, he lost his essay on his way to Princeton, and so when his hour arrived he had to appear before the one hundred and twenty ministers present empty-handed. Without apology, however, (further than a mere statement that his manuscript had been purloined on the road) he went forward to give its substance extemporaneously. He

spoke an hour, with a clearness, precision and wealth of learning, as well as with a fearless candor, in the highest degree refreshing and satisfactory to all present. Unless we except Prof. James' admirable paper on "Reflex Action and Theism," Prof. Toy's address may be said to have been received with greater favor than any other production of the Institute, partly, no doubt, owing to the fact that the author was a new man among us whom all were desirous of hearing; but, also, in no small measure due to the marked individuality, independence and strength of the address itself. The speaker put himself about with the best Bible criticism and learning of the Old World, taking his place essentially beside Keunin, Davidson and Robertson Smith, though not accepting implicitly quite all the conclusions of the great Dutch critic first named.

A few of Prof. Toy's conclusions will be interesting to the readers of UNITY:

1. The Mosaic legislation, so-called, must be separated into three parts. The earliest, made up of the *Ten Commandments of Exodus*, with their immediate setting, come down in essence probably from Moses. The second part is the entire (or nearly entire) *Book of Deuteronomy*. This had its origin, almost beyond a question, shortly before the Captivity. Third, the *elaborate priestly legislation of Leviticus*. This was almost certainly the product of the Captivity, coming into existence in Babylon.

2. The Genesis story of the Fall does not appear in any Jewish writer earlier than Ezekiel, and was learned by him from the Babylonians, in whose literature this and the other Genesis stories from the "Creation" to the "Tower of Babel" had existed for many centuries as myths or legends. Thus it appears that the theological scheme of Orthodox Christendom, founded, as it is, upon the fall of the race in Adam, rests upon no essential teaching of Judaism, much less of Christianity, but simply upon a Babylonian legend or myth.

3. The earliest certainly historic character of the Bible is Moses. That the Exodus has a basis of historic fact is clear; though just how much of the Bible account is history and how much is legendary accretion cannot now be told.

From all this it appears that we have in Prof. Toy not only a strong man but an independent scholar, who will speak on the subjects that come within his department of study with no uncertain sound. It seems plain that Cambridge Divinity School is once more to lead the biblical criticism of this country, as for so many years it did lead in the days of Dr. Noyes.

J. T. SUNDERLAND.

Prejudice is the reason of fools.—Voltaire.

THANKSGIVING AND FAST-DAY PROCLAMATIONS.

One of the religious signs of the times we cannot consistently allow to pass unchallenged, is the recent gubernatorial and presidential proclamations appointing a day for solemn prayer in behalf of President Garfield. The underlying spirit of such proclamations we may sympathize with, but this does not blind us to the fact that their issuance is in direct contravention of the American doctrine of Church and State, and a menace to the higher interests of religion. This is denied by the advocates of the custom, who maintain that Thanksgiving and Fast-day proclamations are of ancient and honorable origin. At first a beautiful and pious custom in Massachusetts and the New England States, it was soon adopted by the General Government. In 1795 President Washington appointed a day of universal prayer, and many have since been called. It is fit, we are told, that a community should render thanks to God, or seek His forgiveness and help in prayer. It is necessary that a specific time be publicly designated for this purpose. This end is attained by the Governor's proclamation. In issuing it the chief magistrate violates no law, he does not traverse the rights of a single citizen, and no possible menace to civil liberty or the interests of religion can be construed from his action. He does not even *appoint* a day of prayer; he simply recommends it. It is optional with each citizen to adopt his suggestion or not, as his own conscience may dictate. The proclamation is not issued in discharge of any official duty, constitutional or legal, and is not enforced by any penalty. It makes no discrimination in respect to the religious belief or practice of the people, and appoints no special form of religious service. What possible harm, then, can arise from this custom?

The answer to this argument seems to us entirely clear and convincing. To begin with, the antiquity of a custom does not of itself justify its observance. That General Washington issued such a proclamation for public prayer is to be regretted, not imitated. So did Jefferson Davis, while President of the so-called Confederacy. There was as much merit in the one case as the other, so far as the act was concerned. We oppose to this the more consistent and enlightened course of President Thomas Jefferson, who, when he was requested to appoint a day for fasting and prayer, replied:

I consider the Government of the United States as interdicted by the Constitution from meddling with religious institutions, their doctrines, discipline, or exercises. . . . But it is only proposed that I should *recommend*, not prescribe, a day of fasting and prayer. That is, that I should *indirectly* assume to the United States an authority over religious exercises, which the Constitution has directly precluded them from. It must be meant, too, that this recommendation is to carry some authority, and to be sanctioned by some penalty on those

who disregard it,—not of fine and imprisonment, but with some degree of proscription, perhaps, in public opinion. And does the change in the nature of the penalty make the recommendation less a *law* of conduct for those to whom it is directed? I do not believe it is for the interest of religion to invite the civil magistrate to direct its exercise, its discipline, or its doctrines; nor of the religious societies, that the General Government should be invested with the power of effecting any uniformity of time or matter among them. Fasting and prayer are religious exercises; the enjoining them, an act of discipline. Every religious society has a right to determine for itself the times for these exercises, and the objects proper for them, according to their own particular tenets; and this right can never be safer than in their own hands, where the Constitution has deposited it. . . . Every one must act according to the dictates of his own reason; and mine tells me that civil powers alone have been given to the President of the United States, and no authority to direct the religious exercises of his constituents.

These brave and powerful words of President Jefferson contain the whole gist of the matter. Although not official in the stricter sense, the issuance of such a proclamation has a quasi-official character and authority. It is signed by the Governor and Secretary of the Commonwealth in their capacity as civil magistrates. It bears the great seal of the State, and in some of the States, notably in New York, the day thus appointed is made a legal holiday, so far as the transaction of business is concerned. True, its non-observance is punished by no legal penalty. But, as Mr. Jefferson rightly pointed out, there is a penalty attached to it in the *proscription* which is quite sure to be visited upon those who decline to observe it. A remarkable instance of this proscriptive punishment is afforded by the odium, political and theological, which has recently been heaped upon the Governor of one of our States, who, on conscientious grounds, declined to comply with the request of Governor Foster, of Ohio, and issue a call for a day of general thanksgiving. Governor Roberts' reply indicates that he acted throughout from an enlightened sense of duty. He wrote, "My failure to answer you favorably is not on account of any want of sympathy for the President, but because I do not deem it consistent with my position as Governor to issue a proclamation directing religious services where Church and State are and ought to be kept separate in their functions. I doubt not the people of Texas have as strongly wished, and will as devoutly pray, for the recovery of the President as any people in the United States." This manly and clear-sighted letter raised a general outcry against the Governor of Texas throughout the country. His action was ascribed to every motive save the true one. He was denounced by people and press as unsympathetic and unbelieving, an unrepentant rebel and an enemy to his country and his God. His political opponents, striking hands with the church element in his State, made use of this reply as an engine against him. It has brought him great social and religious odium, and threatens to undermine his political fortunes. It is to be hoped better counsels will yet prevail in the Lone Star State, and her citizens

come to praise this act of their chief executive as an eminently just, wise and courageous one.

But this incident strikingly shows the evil tendency of a persistence in this semi-ecclesiastical custom on the part of our civil rulers. In a lesser degree every religious liberal, whose conscience will not allow him to participate in such an observance, becomes for the time the object of the hostile criticism, the pious pity, or the holy horror of his more orthodox neighbors. It clouds his title to good citizenship and earnest faith.

We insist, therefore, that the whole tendency of such proclamations is adverse to the true interests of both religion and politics. It sows discord among the people. It puts it into the power of bigots to use the civil power for dogmatic and sectarian purposes. Such interested parties will urge a civil magistrate to issue a proclamation ostensibly for the purposes stated therein, but in reality to work upon the religious feelings of the country and secure the indorsement of the civil power for their church creeds and pretensions. The party among us which now agitates to have Christianity officially declared the religion of this people, and the name of God inserted in the Constitution, finds great comfort in this custom. Upon it has been founded a strong argument for the continuance of the Bible in the public schools and the exemption of churches from taxation. In one of the New England States a Governor of pronounced orthodox views wound up his call for a general thanksgiving with an ascription so strongly affirming the Deity of Christ as greatly to offend the Unitarian and free-thinking elements who form a large portion of his constituency. In Pennsylvania, Governor Hoyt has recently called down upon himself the wrath of the church element for omitting what they deemed an essential part of the invitation. In Ohio, not long since, a Governor having called an "all Christian people" to give thanks, had publicly to ask pardon for having overlooked his Jewish fellow citizens.

These instances show the grave mistake of such quasi official religious acts on the part of our civil rulers. "Render unto Cæsar the things which are Cæsar's, and unto God the things which are God's." Keep Church and State forever separate in American politics, and if a general thanksgiving is to be called let it be done by the churches themselves. As these have found it possible to unite in holding a World's Evangelical Alliance, they will be no less competent to arrange for a general day of prayer. The moral necessity for such a union of all the religious elements in the community will only tend to broaden the lines and sweeten the currents of the spiritual life of our time and generation. C. W. W.

Gratitude is the memory of the heart.—*Massien*.

Contributed Articles.

THE ART OF ARTS—HOME-MAKING.

VI.

THE HOUSE BEAUTIFUL.

HATTIE TYNG GRISWOLD.

Riding through a small Western city one day, with a friend whose susceptibilities were easily outraged, and who had a cultivated taste for the beautiful, both in nature and art, he exclaimed, "I should like to take the architects who planned these houses and hang them all in one long, monotonous row, just like these houses. It's the best use they can be put to." And while we may not all be of quite so sanguinary a disposition as my friend, I think that the most of us have our little private grudge against the architects and builders who repeat and multiply themselves to infinity in rows of houses so alike as the peas in a pod. It does strike an ordinary mortal, who has never been initiated into the mysteries of building a house, that one might occasionally have an individual tower, or peak, or gable, dormer-window, portico or balustrade, even on a house built with a moderate outlay. But I suppose this is an architectural heresy, and that I should soon have it eliminated from my constitution if I should undertake to convince a builder of its truth.

But, certainly, the House Beautiful would soon cease to be so called if there were long, unvarying rows of them constructed in our streets. Even the Queen Ann cottages of Mr. Conway's model city would grow somewhat wearisome, I should fear, in time. It seems to me that a house should have some individuality, should give us some true idea of its owner, should look like him; all houses should not be cast in one mould. Some will there be solid, substantial, plain, but well built and excellent in their way. Some will have lightness, cosiness, grace. Some will be a little fantastic, but charming, as being characteristic. Some will be precise, elegant, every stone polished. Some will have surprises, revelations, and breathe an air of romance. But after the architects have done their worst, and all that they can to hinder you, you can still make the House Beautiful, if you have it in your soul. If it is not there, I fear you will never be able to achieve it, though all the architects of the land should aid you. For the House Beautiful grows, like a tree. You add to it, change it, beautify it year by year. As you live in it, you learn its capabilities, its adaptabilities, and you let the sunshine in here, and throw out a bay window there, or build a little sunset porch yonder,—just where you have learned that you wanted it,—and after many years it comes to perfection, if it is not marred by uncaredful meddling.

The House Beautiful may be either large or small, according to means and taste. A great many of those I have seen myself have been small—dainty, delicate, complete, yet real cottages, made for the simple needs of small families of moderate means. A small house can just as well be beautiful as ugly, just as well please the eye as harrow it, if only the essential element of good

taste can be incorporated into it. Because it is small and cheap, there is no need that it shall be ill-proportioned, looking more like a pen than a house, painted a staring white, and with no relief of dormer window, porch or balcony. Let it be small, if necessary, but have a graceful, well-pitched roof; have shapely windows, with pretty awnings; put dainty little porches over all the doors, not necessarily expensive ones, but something of graceful shape that vines can run over; have a bay window, and look well to the shape of it; then paint it prettily in some of the new tints,—two or three of them,—and every one will say, "What a pretty little place." The neighbor across the way, who built his house without brains, may have spent twice as much money, and no one will ever say the same of it. This holds true when you reach the inside of your house. Some homes are really beautiful where but little money has been spent; and some are essentially ugly and vulgar where a great deal has been used. The Eastlake furore has done a great deal toward improving the interior of our homes, yet in many cases the matter has been sadly overdone. Paints and papers have been very decidedly improved upon, and carpets also; but in some cases too much olive green and bronze has made things gloomy and dull. While there have been some real symphonies in color, there have been other barbarisms; and any one who undertakes to paint or paper the House Beautiful must make up his mind to assassinate the painter and paper-hanger, if necessary, but never to yield to them undisputed sway. If they once override your will, you will have a dark lead-color where you wanted a pale lavender, your creamy tints will be chrome yellow, and your cameo color a pink which will make each individual hair upon your head stand erect in horror. But the painters are not to blame. They have not been educated to color. It is a work of years to educate any one even moderately well in the fine subtleties of shading. But you must never give up to them, and if you know yourself what you want, you can generally get some approach to it by dint of hard labor. When your walls have been hung in soft and pleasing colors, and your painting done to correspond with them, then your floors or carpets are to be considered. The modern fashion of handsome floors and fewer carpets commends itself very highly to my mind for chambers, passages and dining-room. The absence of dust in sleeping-rooms must certainly be a very desirable thing, but a few warm rugs must be substituted to give the feeling of comfort we cannot afford to miss. Long curtains, hung upon poles, of course add vastly to the beauty of a room.

When we come to pictures we must not have too many. The flood of cheap pictures which has covered the land within a few years has left a great deal of rubbish in most of our houses. We need to weed out very carefully our collections, and make over a great deal to our gardener or washerwoman. Then we shall have left, I hope, one or two old line engravings, two or three fine etchings, a few photographs of old pictures, and, if we are rich enough to have good ones, two or three fine paintings. But let us not spread upon our walls poor photographs, or worse oil paintings, of all our numerous family, whose faces are not ideally beautiful at first, but to whom the artists have done grievous wrong in portraiture. Let us remember Holmes' lines:

"For nature sometimes makes us up—
Of such sad odds and ends,
It really would be quite as well,
Hushed up among one's friends."

There is a place for photographs, but it is not upon the walls of our rooms, as a general thing.

The same remarks apply to bric-a-brac. Let us have a little and have it good. Let us have a statue or two, if possible, of somebody who was worthy of being carved. But don't let us litter our rooms with a superabundance of those things which are a passing fancy, and in a little time are entirely useless.

The House Beautiful always has books in it, and they are where they can be seen and used, not stowed away in an unused room, or locked up in close cases. They pervade the house like an atmosphere, and fill it with sweetness and light. It usually has plants, and always what plants imply, sunshine. It is never dark and damp and musty. The sunshine enters freely and glorifies the rooms. There should be flowers in it, also, and music, and good cheer. I think, too, the real House Beautiful always has children. I don't think it is quite true to its name without the noise and laughter of the little ones. And when I think of all the homeless children and all the children homeless, I pray devoutly that more of the homes may be made beautiful in this way. In the House Beautiful there will always be hospitality of the true kind,—simple, but heartfelt; hospitality to friends,—if need be, to strangers; hospitality to thoughts that are great and awakening; hospitality to all the world's best. And with it there will always be that without which it could never be called beautiful, the love and devotion of hearts that are tried and true.

THE HOUSE BEAUTIFUL.

G. E. GORDON.

The beauty of a house, both outside and in, is, beyond question, of great importance. Exterior beauty is valuable more to neighbors than to possessors, and nothing more illustrates the workings of the Golden Rule than the building of a house whose beauty shall gladden those who look upon it. Measurably, of course, but certainly, no one ought to build an ugly house, or in any way disfigure the landscape. Interior beauty is the source of happiness and of refinement to the possessors, and does often contribute more toward the true improvement of these than could be explained or understood. Nothing can be said here about the outside of the House Beautiful, because all this space will not suffice for a mere hint or two about the way to make the inside approach those ideals of beauty which have grown up in Europe as the results of the centuries of taste.

To make a house beautiful within, two things are requisite, (1) that there shall be great simplicity, and (2) that there shall be cheerfulness. The means at hand are outline and color. Of outlines, whether in room-shapes, doors and windows and casings, ceilings and cornices, the first thing is purity of style. The outlines must all conform to some one well-known architectural order; and it matters very little which of the great styles is used as long as there are proportion and unity. No house can be permanently agreeable and ennobling

if it be a hodge-podge of various styles. Much as people are pleased for a time with a house in which there is a Japanese Room, and an Italian Room, and a Tudor Room, etc., etc., the house as a home loses its charm and power to educate and enliven the imagination, from the very whimsical juxtaposition of things which do not belong together, but each represents different civilizations, and the necessities of various and divergent climates.

For the ordinary house of this day, and for the home of northern people, the Modern Gothic outlines are intrinsically simple and beautiful, having all the grace of the true Gothic with the chaste severity of the Italian styles combined.

It should be remembered, above all things, that while the inside of a house is for use and comfort, beauty and utility are never in conflict. Yet an extreme expression of feeling in æsthetic architecture is out of place in the home, save for some holy of holies consecrated to the commemoration of a great family circumstance. The house proper should be simple and sincere, showing the reasons and plan of its construction, even in its decorations, but without a slavish imitation of the clumsy methods of those early periods when tools were few and handicrafts commonplace. That is, we can save the so-called "Eastlake" honesty of expression, without the crudeness of a style that smacks of rudeness in men and manners. Let the ceilings be low. In these days of sanitarians nothing calls for a high studded room; and let the outline of all casings that are perpendicular not only reach the actual ceiling, but perforate the cornice, and connect with some real support of the floor above, or of the roof.

The decoration of a house, other than furniture and objects, is managed within and from without in one operation. No coloring can be beautiful unless the windows are arranged to display it, and no daylight, sweet as it is, can be agreeable, unless the colorings of the ceiling, walls and floor of a room are adapted to its aspect. Medium tones of real natural colors are suitable for walls and ceilings; strong, rich colors for woodwork and casings. Fresco should be avoided, and beauty got by the adaptation of walls, ceiling and woodwork to each other and to the light.

Most rooms need but one window, and that should be wide and not high. Sitting in any part of a room, the window should present a large landscape, unbroken by anything but the necessary supports of the sashes.

The general tone of a beautiful room, when empty, should be serious; almost "sad," as our forefathers called natural and balanced colorings, and the brightness should come from the window, and a few special pieces of hangings, ornaments, or pictures. One tiny bit of color will irradiate a room as a single scarlet cloud does the dim evening sky. But a room crowded with gaudy ornaments, or gay colored furniture, becomes a bazaar and not a home.

One large room, containing all the household treasures, save those few that belong to the privacy of chamber, study, or boudoir, with a cheerful open chimney, a few books easy to reach, and a nook or two, makes a house home at once. Nooks are necessary. "Cat's-corners" are to be seen only in houses that have grown by degrees, and lasted through many changes; but

nooks in a large room are possible anywhere. A "bit" shut off by a screen, hiding only partly the work-table, or the easel with its surroundings; hiding even the breakfast table with its accommodating chairs, if the family be small; the writing table and its waste basket, or any useful thing, partly revealed by a good screen, makes a large room instantly cosy and home-like. Two such nooks in a room twenty feet square, with an occasional easy chair near the book case, and not too much to cumber the rest of the floor, makes the perfect room. The window-sill is the acme of decoration. Long and wide, with a few objects of art and a few flowering plants upon it, it fills the eye and heart.

Shelves over doors, for statuary, a chimney piece running up nearly to the ceiling for bric-a-brac, pictures hung on a fine sombre color, a dark wooden floor with a rug or two, a little old brass here or there, a vase of loosely arranged flowers, a wide window showing all outdoors at once, a wide sill for plants, a few chairs, a couple of nooks and the books, an open fireplace,—there is the beautiful room. All the better, perhaps, if the way up stairs starts from the same room, with a wide stair shut off on the side by an ornamental wooden lattice.

Then fashion the rest of the house as if it were to be used, enjoyed and remembered.

HEBREW AND OTHER COSMOGONIES.

A paper before a Bible-Class in Crete, Nebraska.

BY M. B. C. TRUE.

With the possible exception of the lowest in grade, all people have, and have had, some conception of creation, or the beginning of organized nature. The Chipewewa Indians relate that the world primarily existed in the form of a globe of water, out of which the Great Spirit raised the land. The Lenni-Lenapes say that the Great Manitou, at the beginning, swam on the water and made the earth out of a grain of sand, after which he made a man and a woman out of a tree. The Mingoes and Ottawas say that a rat brought a grain of sand from the bottom of the water, and that from that grain of sand was produced the dry ground. In Polynesian mythology heaven and earth always existed. At first the earth was covered with water, until the Supreme Being drew up the land by a fish hook. The Tongans have a similar tradition. The negroes of Guinea say that man was created by a great black spider. The Kumis of Chittagong, India, believe that a certain deity made the world, and the trees, and the creeping things, and, lastly, he made one man and one woman, forming their bodies out of clay. The ancient Quiches, of Central America, believe that the organization of nature and existence had a beginning, there having been a time when there was no earth, nor any man, animal nor tree. Only heaven existed, below which all space was empty, silent and unchanging solitude. Then the Heart of Heaven began the work of creation, or organization. First appeared a vast expanse of water, on which divine beings moved in brightness. These beings pronounced the word "Earth," and instantly the earth sprang into being. It came like a vapor, and then the mountains rose above the waters.

Then the animals were created, and then man was formed out of the earth. It is a curious part of this report that only man was made first, and then the woman was created while the man slept. In somewhat stilted language, the sacred records of ancient Egypt state the fact of the sole existence of a self-existing deity who formed all things, but no process or order of creation is recorded so far as I can ascertain.

The narrative given in the books of ancient Persia calls to mind the first chapter of Genesis. Those books tell us that Ormuzd created the material world in six successive periods. First, he spread out the firmament with its orbs of light; second, he created water; third, the earth; fourth, the trees; fifth, animals; and sixth, man; and man became a living creature by Ormuzd breathing into him the breath of life. When all was finished, Ormuzd devoted a seventh period to a festival with the good spirits.

The Rig-Veda, a Brahmans' sacred book, in describing the condition of things before creation, says that "there was no entity nor non-entity, no world, no sky, nor ought about it, nothing anywhere involving or involved, nor water deep and dangerous, death was not, and, therefore, no immortality, nor distinction of night or day. But That One breathed calmly alone with nature; with her who is sustained by him. Other than him, nothing existed which since has been. Darkness there was, the universe enveloped with darkness, and the mass, covered by the husk, or crust, was produced by the power of contemplation." The Brahmans also teach that "God is the principle and cause of all. He created all by his power, preserves all by his goodness, and in the end of ages will destroy all." A writer in the Veda asserts: "In the beginning arose the source of this light, and he established the earth and the sky." As the Egyptians, so the Brahmans, failed to indicate the order of creation or the manner of the work.

The Eddas of the North, written in poetic numbers, thus describe the beginning of things:

There was an age in which Ymir lived,
When was no sea, nor shore, nor salt waves,
No earth below, nor heaven above,
No yawning abyss and no grassy land.

Till the sons of Bors lifted the dome of heaven,
And created the vast earth below,
Then the sun of the south rose above the mountains
And green grasses made the ground verdant.

Then the counsellors went into the hall of judgment—
And the all-holy gods held a council;
They gave names to the night and new moon,
To the afternoon and evening, arranging times.

The Eddas then go on, with considerable prolixity, describing how the gods created metals, vegetables, then a race of dwarfs, and, finally, the Adam and Eve of the Norseman, to whom the three deities, Odin, Hornir and Lodier, gave soul, intellect and flesh.

That the first chapter of Genesis is ancient, both in the subject matter of the record and in the age in which the narrative was written, or constructed, is very clear. That the story, substantially as told in this chapter, is older than Moses, older than Abraham, even, is evident. That it came from Chaldea, directly, and possibly from Persia, primarily, seems to me to be tolerably well proven. Even Christian writers of the most orthodox strictness admit that the record in Genesis was constructed out of two separate and independent documents or narratives, distinguished mostly by the use of the word

characterizing the Deity. The one document uses Elohim, almighty, and the other Jehovah, the living, in naming God. Elohim is conceded to be the older word, and, according to the accounts given in the Hebrew literature, this was the national name for God until the time of Moses. Then the name was changed to Jehovah. A document using Elohim must therefore be considered as older than the time of Moses.

The root-word, from which Elohim is formed, is "El," and this root-word is not found in the Hebrew language alone. It is found in the language of Phœnicia, Syria, Arabia, Chaldea and Assyria, and in all these the significance is the same, *i. e.* "strong." In all the nations mentioned, this root-word, with its sense of strength, or power, enters into the names of their national deities.

Without the aid of extrinsic facts, judging only by the significance of the names by which the Hebrews are said to have called their God, we must conclude that the narrative using the word Elohim is the earliest. By bringing in the testimony of extrinsic facts, the conclusion is clear that the first chapter of Genesis is older than Moses.

Moses is reported to have been learned in all the lore and mysteries of the Egyptian priesthood, and it is from that lore and those mysteries that he is supposed to have drawn largely for his sanitary regulations and his moral and penal code, as well as for much of his religious rites, ceremonies and instruction. One thing taught in the school of the Egyptian priests was that there is *one god*. That Moses profited by his teaching in this respect is evident from later books of the Hebrew scriptures. When we find a statement acknowledging a plurality of gods, as does the first chapter of Genesis, we ought to hesitate before ascribing the authorship to Moses. Elohim is in the plural form, as though it reads, as it ought to have been translated, "in the beginning the gods created the heavens and the earth." With this translation, the question is often pressed, to whom did God speak when it is said in the twenty-sixth paragraph, "God said let *us* make man," etc., would never have been propounded, or would have answered itself.

The Hebrew scriptures relate that Abraham was a Chaldean, came from Chaldea westward, and became the progenitor of the Hebrew people. History confirms the report that the Hebrews were a colony of the Chaldeans, and comparative philology gathers the Hebrews and Chaldeans into the same linguistic group of nations. That Abraham did not wander alone, or unattended, westward from Chaldea, is shown by the record in numerous instances. It is evident that he brought with him a considerable body of people, who, of necessity, brought with them their old religious, moral, political and social ideas.

How far back Chaldean history reaches cannot now be other than approximately determined. The monuments of that people were built of baked clay, the valley of the Euphrates not affording durable stone for mural purposes, and their records, engraven on perishable material, are now largely lost to the world. That the nation reaches far back into prehistoric times is proven by the history and traditions of surrounding and neighboring nations. The home of the Chaldeans was in the valleys of the Tigris and the Euphrates, the border land between the great body of the Semitic race on

the west and the Aryan on the east. Immediately to the east were the great Median and Persian empires, rich, cultured and powerful; and whose histories, reaching into the dim distances, are traced to ages before the dispersion of the Aryan race from their home on the plains of Northern Asia. There is little, if any, doubt that even before the present historic records were made Chaldea was, for a considerable time, under Median rule. And in those early times the conquered were compelled to adopt the habits, life and religion of the conqueror.

I have already pointed out the remarkable coincidence between the Persian and Hebrew histories of creation. That the Persian history is the oldest—earlier in time than the report in Genesis—I think is now conceded. Besides, other portions of the record in Genesis, such as that of the Garden of Eden, and the serpent that wrought the misery, have prototypes in Persian tradition or mythology. That the record of creation and of the Garden of Eden, as given in Genesis, are modifications of, and were built on and out of, the old Persian mythology, I have no reasonable doubt. The difference in the two records, in the fineness of texture, elaborateness of pattern, clearness of outline, as well as harmony and skillfulness of coloring, is attributable to the difference in intellectual culture and native genius of the two nations. At the time Abraham and his followers brought from Chaldea their mythologic ideas, Persia and Chaldea had not risen to the culture and power they afterwards reached. At the time those myths were recorded by the Hebrew writers, in the substantial form we now find them, that people were more highly cultured and civilized than were the Chaldeans of Abraham's time. After Abraham's time, and during the Babylonian captivity of the Hebrews, Babylon was captured by Cyrus and annexed to the Persian empire. Some writers suggest that the stories of creation and the early history of the human race were probably then obtained, and on the return of the captives incorporated into their scriptures, where their scribes and priests, and especially Ezra, gathered up the dislocated fragments.

I am not disposed to be largely impressed by the order in which the creative events are given by the Genesis writer. The order is nearly identical with the earlier Persian report, and both substantially agree with most of the cosmogonies.

The first chapter of Genesis is, in my view, exactly such a record as one knowing the Hebrew people would expect of them; is direct, earnest, somewhat wordy, yet infused with the reverence and religious fervor characteristic of that people. The story, as given in Genesis, loses nothing of true interest and charm by any concession toward the conclusions herein hinted. It is not scientific to say of a scripture record, it is true, *because* it is in the Bible. That it is in the Bible can be, at best, but presumptive, and not conclusive, evidence of its verity. And I do not think that any religion, or any true religious conviction, will suffer by an admission on the part of those who hold its authority that they have been in error concerning some interpretations of the record. Theories built on the Bible record have been changed, and often overturned altogether, in the last ten centuries, and no true religious interest has suffered thereby.

It seems to me that a tracing of the record of Genesis, in the way I have attempted, back to its home of infancy, adds an interest and charm to it that cannot attach in the views usually taught; and I believe the views here expressed are fast making headway, even among churchmen.

Notes from the Field.

LIBERIA.—The government has given two hundred acres towards a girl's school, and Margaret Scott, of Maryland, has gone thither to found it, with the annual sum of \$5,000 to help her along.

TRANSYLVANIA.—Prof. J. H. Allen, of the Cambridge Divinity School, recently visited the Unitarian Consistory at Buda-Pesth, and reports, according to the *Register*, that he knows of no other body of people who are doing so much, according to their means, for the spread of truth.

NEW ORLEANS.—Once more a Yankee minister ventures forth upon the forlorn errand of preaching Unitarianism in New Orleans. C. A. Allen, of Brunswick, Maine, is the last of a long line of—shall we say victims? Unitarianism, as a New England exotic, has but a questionable mission in Southern life to-day. But if by some process of skilful tilling a native variety can be propagated, a Unitarianism that is indigenous and will draw its nourishment from the soil, it will become one of the most beneficent plants that has ever been grown in the Sunny South. Its fruit will be for the healing of the nation.

CATHOLIC EDUCATION.—It is Milwaukee, this time, that is somewhat agitated by the order of archbishop Heiss notifying all Catholic parents that children must attend the Catholic schools at least one year before they can be confirmed. According to one report, at least, the result has been an increase of attendance in both the parochial and the public schools of the city,—an eminently satisfactory result. We have no quarrel with the efforts of our Catholic brethren to educate their own children in their own way, only so that the children are educated; not the Catholic training, but Catholic ignorance, is to be dreaded.

MOVING MINISTERS.—In the cracks of time, and between the trains, we catch rare bits of fellowship at UNITY office as the ministers come and go. Among other faces that have recently illumined the Channing Club Room have been those of E. C. L. Browne, of Charleston, S. C., and H. H. Barber, editor of the *Unitarian Review*. The former has been here refreshing himself with lake breezes, that he may better speak his Apostolic word in the South. The latter came West to deliberate over the interests of the Meadville Theological School, of which he has been recently appointed a Trustee, and to speak two Sundays at Ann Arbor. C. W. Heizer, of Reading, Mass., has been visiting friends and spying out the land in Iowa. Christopher Eliot, the latest chip from the Apostolic block at St. Louis, came up to preach for Bro. Galvin one Sunday. Mrs. Annie L. Diggs, of Law-

rence, Kansas, darted in as she was hurrying with her missionary word to Massachusetts. We suspect she has some hopes of converting the Free Religious Association to a religion of the most martial and missionary type. Miss Mary H. Graves, with her cultivated mind and lady-like presence, recently looked in to remind us that she was still ready to do what she could for our cause, and it is a reproach to many a band of Liberals that she has not been called for ere this.

A SUNDAY HIGH SCHOOL.—The Sunday School has grown painfully primary in its character; seldom does it rise to the level of the week day grammar school in the tone and character of its exercises, still less does the average Sunday School hold in common with the high school or college, and yet Sunday is the favored day to the adult more than to the child. The *Saginaw Evening News*, of recent date, contains a notice of the opening of the Unitarian Sunday School in that place, and says that it is proposed to have the school "fill a positive want in the lives of men and women, by forming classes for the study of ethnic religions, biblical criticisms and ethics."

MICHIGAN.—The Liberal team in this State has been strengthened by the settlement of Rev. J. Wassail over the new society at Ionia, and Savage over the new society at Mt. Pleasant. Mr. Crooker has been preaching at Kalamazoo, and they are trying to bestir themselves. On the 9th inst. it was our privilege to stand in Mr. Sunderland's pulpit, at Ann Arbor, and we were greeted with bracing audiences, freely sprinkled with the young men and women of that great University. The Society is already very happy over the hole in the ground into which their new church is to be planted, and are patient over the five weeks' absence of their pastor in the East, for he is after the money, those additional dollars which he justifies in such a spirited manner in another column of this paper. We reiterate our hope that he will get his money, but also reiterate the regret that the society at Ann Arbor is not able to demonstrate that it is possible for a live society to house itself very plain and cheap, and that an Unitarian Society can stand by its first pledges, made in good faith to the denomination at large, that it would keep out of debt, and would not ask for more.

A THEOLOGICAL DUEL.—The battle over *Baptizo* still rages in Egypt between our friend Douthit and the *Disciples*. During the summer months the forces clashed in a grove meeting, Mr. Douthit preaching first in the interests of toleration and good work, the Campbellite brother following with sermon somewhat *for* *in*st these things, after which Brother Douthit asked the congregation to join with him in repeating Paul's command to "think of things true, honest, pure, lovely and of good report," whereupon the immersionist led the same congregation in the recitation of the text, "He that believeth and is baptised shall be saved; but he that believeth not shall be damned." Then friend Douthit reminded the congregation that that was questionable scripture, and singing of hymns and benediction followed. The battle was next carried into the columns of the local papers, then some more preaching and tracts were used.

Now a recent number of the *Christian Standard* is before us, published in Cincinnati, with column articles as to whether dipping or sprinkling is the Christian method. Brethren, never mind; don't worry the spirit. These theological duels are funny, but quite sad. People cannot be argued into the kingdom, nor yet can errors be argued out of existence. We commend the tone and spirit of our friend Douthit, always lofty and kind, but we would like to think that he was not allowing these things to interfere with his sleep. Let the immersers immerse, and though they deny him and his associates the Christian name and Christian fellowship, they can still go on exemplifying the Christian graces all the same.

THOUGHTLESS FREE THOUGHT.—"A lay preacher," in a communication to the *Christian Life* (London) on Robert Ingersoll, justly calls attention to the reckless inaccuracies which that gentleman persistently deals in in his appeals to people to think and to be loyal to the results of thought. He says:

Without stopping to exemplify our author's literary culture by his unmetrical mangling of a couplet he quotes from Whittier, or his historical knowledge by his belief that the founder of Quakerism was called John Fox, we will deal only with the directly religious merits of his pamphlet. His qualifications for Biblical criticism may be estimated from his twice speaking of "the original Hebrew manuscripts" of the New Testament; by his assertion that "the disciples of Christ only knew Hebrew," and by his argument that the gospels and epistles cannot be genuine because they are "signed by nobody."

Elsewhere, moreover, in a spirit of almost greater audacity, Col. Ingersoll, after alleging that "the early Christians did not hesitate to make such changes and additions (in the Gospels) as they thought proper," actually says that—

"Such changes and additions are about the only passages of the New Testament that the Evangelical churches now consider sacred."

OTHER HERETICS.—Rev. A. N. Alcott, of Fredericksburg, Ohio, until recently connected with the United Presbyterians, is looking for work and for fellowship among the Western Unitarians.

The Wisconsin Methodist Conference has no further use for Rev. James W. McCormick, because he don't believe enough in the Trinity and kindred subjects.

In San Francisco it is a woman, Mrs. S. B. Cooper, a successful leader of a great Bible-class, who has been arraigned before the Presbytery to answer for theological unsoundness.

The Rev. J. M. Dixon, in one of his letters to the *Hull Express*, writes:—Mr. Spurgeon, the most popular preacher in England, perhaps in the world, is a Calvinist theoretically, but practically he is Arminian. While he mentally holds that only a comparative few, the elect, can be saved, he preaches to all as if they might be saved. *John Ploughman's Talk* shows that Mr. Spurgeon believes that the man who will not try to make a man of himself need not expect God to make a man of him, and that he who seeks heaven's help never fails to obtain it. I fancy that Mr. Spurgeon's Calvinism, even as a theory, has been considerably modified in later years by his manliness, humanity, and enrichment of Christian character.—*Unitarian Herald*.

PROFESSOR SCARBOROUGH, of Wilberforce University, a full-blooded negro, is about to publish a text-book in Greek.

Correspondence.

EDITOR OF UNITY: No! the Ann Arbor Society has not been allured by the architect of its new building to spend any money needlessly in "towers, handsome walls, facades and stained glass." It may be well to "beware of architects," on general principles; but allow me to say that the remark has no relevancy in connection with the new Ann Arbor church. We are building a *very, very, plain, simple* edifice; though I am happy to say to the readers of UNITY that when they come to see us they will find (thanks not to the extravagance but to the skill of our architect!) a church so neat and artistic in its plainness that, I am sure, they will not be ashamed of it. We build of stone, but that is because we have a beautiful variety of stone close at hand, which costs only a little more than wood, and makes a building far more durable and less expensive to keep in repair, as well as far handsomer than a wooden structure would be. Our "tower" is, alas! a small study for the minister over the library—"only that and nothing more!" No, friends, whatever else we are doing, we are not indulging in any extravagance or throwing away money foolishly. We are simply putting up a severely plain (though, I hope, neat and tasteful) church, with the sole thought in mind of getting something that shall serve our working needs.

But why do we require \$1,700 more to build with than was expected would be necessary when we made our estimates a year ago? Because we are getting proud? or willing to use for architectural show money that ought to go into missionary work? No. We require the additional sum *simply and only because there had been a rise of nearly twenty per cent. in cost of building between last fall, when we made our estimates of amount needed, and the succeeding May, when the last of the money was pledged, so that we could go forward to get bids for our contract. We are in every way keeping strictly within our original plan, and have not allowed our architect in the slightest degree to "turn our heads."* This I am desirous that the kind friends at a distance should know, who have generously contributed toward our building.

J. T. SUNDERLAND.

Boston, Sept. 22.

DEAR UNITY: Are not the following words, from the farewell address of Dean Stanley to the Oxford students, quoted by Phillips Brooks in the October *Atlantic*, of especial interest and significance to that class of liberals and radical religionists to whom UNITY carries its gospel of good cheer every fortnight: "Be as free, be as liberal, be as courageous as you will; but be religious, *because you are liberal*; be devout, *because you are free*; be pure, *because you are bold*; cast away the works of darkness, *because you are the children of light*; be humble and considerate and forbearing, *because you are charged with hopes as grand as were ever committed to the rising generation of any church or any country.*"

To be religious because we are liberal. Not to let that sudden enlargement of our horizon, which is revealed in a new conception of life and the universe, so overpower and oppress the vision that the heart forgets its

pean of praise, and the soul cowers and is afraid where it should grow strong. To search out the divine meaning in every fresh revelation of the Supreme will and power. Do I beg the question with my adjectives? I think not; for every aspiring, beauty-loving soul has its divine outlook, its better, holier real self, which needs no heritage of immortal life to justify itself. And do we not all recognize and reach forth to the Supreme, often most of all in the doubts which confess our need, in the denial of other men's definitions and interpretations, which is but the stripping aside a veil to gain a nearer glimpse of what really is?

Then to be devout because we are free. To the base and servile mind worship means the propitiation of angry powers through sacrifice and humiliation; but to the free and nobly enlightened it comprises praise and thanksgiving as its chief attributes, and testifies to man's right of communion with the Highest. Only the free and upright soul can worthily worship.

Finally, be pure because we are bold. Ah, how often in the high-sounding name of Liberty the plain old precepts of the ages have been overridden and morality defied! To choose that degree of freedom where man can distinguish between the laws which must be unflinchingly obeyed and the petty decrees which must be swept in twain. This is the difficult task of every liberal who, more than any other, should understand the safety that lies in wise obedience, the peace and joy that come from perfect allegiance to the Good.

But these shining words of the dead Dean serve both as sermon and text. Comment seems only to belittle them, but UNITY will, perhaps, be not unwilling to give them a new reading.

C. P. W.

Chicago, Ill.

LETTER FROM BOSTON.

DEAR UNITY: Spending two or three weeks in Boston, I see many men and things that I am prompted to write to UNITY about. Let me yield to my impulse to the extent of sending you a column of chat, chiefly about two or three forthcoming books. One of the first men I met on my arrival here was our friend Geo. W. Cooke, so well-known to our Western workers, who, after seven or eight years of the hardest kind of labor in Wisconsin, Michigan and Indiana, as preacher and pastor, (including the publication of our first Unitarian paper in the West, *The Liberal Worker*, and a year's assistant editorship of UNITY, came last summer (a year ago) to this Mecca of over-worked, under-paid Western Unitarian ministers, and has been preaching ever since at West Dedham, six or eight miles out of Boston, southwest. Most of your readers may not know that Mr. Cooke has been for two or three years preparing a book on the Life and Philosophy of Emerson, which is soon to be issued from the press of J. R. Osgood & Co., of this city. I have had the pleasure of reading a considerable part of the book in proof sheets, and can promise the friends of the author a work admirably written, interesting and able. The first part (perhaps 150 pages) is biographical, and will contain by far the fullest account of the life of the Concord sage that has ever appeared—the materials

for it having been obtained from Mr. Bronson Alcott, Mr. Emerson's own family, and other sources of the best authority. The remainder of the work (say 250 pages) is devoted to a careful and appreciative criticism of Emerson's writings, prose and poetry, and to a thorough analysis of his philosophy. Mr. Cooke has written his book with great care, and as a real religion—out of his heart, as well as out of his brain. Four or five months of the time given to its preparation were spent in Concord, the home of Mr. Emerson. One of the especially interesting and valuable features of the book will be, that the quotations which it gives from Emerson's writings are very largely taken, not from his published books, but from lectures, letters and articles otherwise not accessible. The volume is promised next month.

Mr. Savage tells me that *he* has two new books in his head, which, if all goes well, will probably get into print and covers by spring. One is to be on "Man," aiming to answer the question "What is Man?" The other is to be on "Christianity," aiming to make clear what he, and Unitarians like him, mean, when they claim the name "Christian," and endeavoring to throw some light on the controversy over that subject that has been going on for some years between Unitarians and Free Religionists. These books of Mr. Savage are to be given to his congregation first as sermons, and to be printed after delivery in his *Unity Pulpit*, from which they are to be made up, as several of his last volumes have been, into books. It will be gratifying to friends and admirers of Mr. Savage to know that several of his books are passing to new editions this fall, and are having an excellent sale in this country and in England. He has just returned to the city, brown and hearty from two or three months of life on the sea-shore. I have never seen him look so well.

James Freeman Clarke told me the other day that he was hard at work reading the proof of his new book soon to be out—his series of Lectures delivered a year or two ago before the Lowell Institute in this city, on "Early Christian Life," the "Hermits of the Desert," the "Christians in the Catacombs," etc. From a scholar so ripe, and a writer so charming in his style and so deeply in sympathy with the subject as Dr. Clarke, the book cannot fail to be an unusually interesting one. I am informed that his last book, "Thomas Didymus," is meeting with quite an appreciative reception, particularly in England. I am astonished at Mr. Clarke's vigor and power of work. It seems as if there is nothing good going on in Boston in which he does not have a hand. He is now beyond seventy, but I never heard him speak with greater earnestness or force than at the memorial service for Mr. Garfield, the other day, in the South Congregationalist church.

I am told that Mr. Chadwick's new book, "The Man Jesus," is about ready for the public. Some of my readers may see it before this reaches them. Chadwick, Savage, Clarke and Hale seem to be running a race with one another in book-making. But so long as they give us as good books as they have done in the past, I suppose we shall be long in saying "Hold! Enough!"

Our Unitarian publisher, Geo. H. Ellis, announces "A Study of the Pentateuch," by Dr. R. P. Stebbins; "The

Way of Life," a volume (of sermons, I suppose,) by Rev. Geo. S. Mirriam, one of the freshest and sweetest-tempered of the liberal (*very* liberal) orthodox ministers of New England; "Ecce Spiritus" (anonymous), and "Man's Origin and Destiny," by Prof. J. P. Lesley, of the University of Pennsylvania.

Of our Boston Unitarians who have been summering on the other side of the ocean, Rev. Geo. A. Thayer and Mrs. Livermore are already back and hard at work. Mr. Thayer is telling his people his impressions concerning religion and religious men in England; Mrs. Livermore is lecturing about temperance and intemperance in England, giving the results of her summer's observations. Moreover, last week she threw a tremendous bombshell into the Republican camp of this State, by presenting herself at the State Convention, in Worcester, as a delegate to that body from Melrose, the town of her residence. Inasmuch as she was "nothing but a woman" it was a bold thing for her to do, and there was likely to be an explosion. But as a good Providence would have it, the death of the President came just in time to save the chivalric and noble men from having to put her out. Of course it would never in the world have done for the Republican "lords of creation" of the great and historic Commonwealth of Massachusetts to sit in Convention with a woman! But the bright idea struck some one of the singularly bright masculine minds there, that, seeing the President was dead, of course they did not want to have any "unpleasantness," and therefore they would consent, *under the circumstances*, and *for this once*, and *because the President was dead*, to allow Mrs. Livermore to keep her seat in the hall. And so the death of our honored and lamented chief magistrate has accomplished at least one good result,—it has saved the noble and high-minded Republicans of Massachusetts from the humiliation of having the most eminent woman in America occupy a seat with them in a political convention. Long live the great-minded men of old Bay State! May they never again come so near to being everlastingly disgraced!

J. T. SUNDERLAND.

Boston, Oct. 1, 1881.

Marry only for love founded on esteem and for mutual helpfulness. We have never known a "marriage of convenience," properly so called, where both parties would not have been glad to cancel it, and return to their former blessed freedom to live alone with no one to mar or meddle. Share, if you will, your house, your table, your purse, your equipage or your friends, but never compromise, in the most intimate and sacred human relation, your privacy, your individuality, or your self-respect!—H. B. B., in *Woman's Journal*.

PRESSURE OF SIN.—In a certain minister's family the conversation turned upon the character of the baby. Why was the baby so naughty? The brother, who had reached the age of twelve, and was studying the steam engine in his intervals of catechism, gave vent to his orthodoxy in the following suggestive inquiry: "Papa, as we all inherit the sin of Adam, and the baby is such a little fellow, is there not a greater pressure of sin to the square inch in the baby than in the rest of us?"—*Woman's Journal*.

It is not death, it is dying that alarms us.—*Montaigne*.

The Sunday School.

"UNITY" SUNDAY SCHOOL LESSONS — SERIES IX.

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THE STORY OF THE ENGLISH NEW TESTAMENT.

BY N. P. GILMAN.

Lesson IV.

WILLIAM TYNDALE.

A long space of a hundred and fifty years lies between Wyclif and the first Englishman who translated the New Testament from the Greek. In all this time it was reckoned a crime against the Romish church to read the Bible in the native tongue. As late as 1519, A. D., for instance, seven persons were burnt in one fire "for having taught their children and servants the Lord's Prayer and Ten Commandments in English." But in many places of England, despite this creed persecution, which seems incredible to us, Wyclif's translation was secretly owned and read to eager circles: in one case, to show the intense desire for an English Bible, a load of hay was given for a part of an Epistle of Paul. "Lollard," the name for a follower of Wyclif, was a synonym for heretic, but his devoted "poore priestes" were the chosen guides of many of the common people.

In 1516 the famous scholar, Erasmus, published at Basel, in Switzerland, the first printed Greek Testament. It was founded on the five manuscripts which alone were accessible to him there, but these were not of the first rank; but the work was a great step forward, and a prominent sign of the new birth of scholarship in that age. From it was made in 1525-6 the English translation, which we have still, substantially, in our authorized version.

William Tyndale was born, probably, in 1484, just a century after Wyclif's death; he was educated mainly at Oxford, but became an ardent disciple of Erasmus, who taught Greek at Cambridge, 1509-14; his University training was thorough in other respects, but his strongest bent was toward the New Testament. "His manners and conversation were such that all who knew him respected and esteemed him to be a man of most virtuous disposition, and life unspotted." Leaving Cambridge, he became tutor in the family of a knight of Gloucestershire; there he had many discussions at table with the neighboring clergy, who were so routed by Tyndale's arguments from the Bible that, at last, they "preferred to forbear Master Welsh's good cheer rather than have his sour sauce therewith." Disgusted with their ignorance and bigotry, Tyndale came up to London to seek the aid of the Bishop in carrying out his plan of translating the New Testament, now the great project of his life. Rejected coldly by the Bishop, he was obliged, in order to finish his life-work, to leave his native country. In 1524 he crossed to Hamburg, paid a visit to Luther, at Wittenberg, and in 1525 went to Cologne to print his translation.

Cochlatus, a bigoted Catholic, was in Cologne at this

time. Getting wind of Tyndale's venture, he made the printers drunk, who worked for both, and learned all he wished. The authorities of the city immediately prohibited the printing; but Tyndale and his companion hurried off with the sheets already printed, to Worms, where they could be safe. The printing was here finished, and in 1526 the first English New Testament translated from the original Greek appeared. It was carried over to England in great numbers, and after Tyndale became known as the translator, aroused the enmity of all the great against him. Wolsey, the famous Cardinal, and a much nobler man, Sir Thomas Moore, who were Lord Chancellors, denounced the new translation as heretical, and all persons holding copies were ordered to surrender them under penalty of being cast out from the church, and worse. But Dutch printers sent over more than one edition, often covered up in the flax that seemed to be the ship's cargo, and the book had a wide circulation, though secret.

Tyndale, still abroad, was at work on the Old Testament, which he translated to the end of Second Chronicles, and in 1534 he published a revised edition of his New Testament, much improved from the first. But "in the wily subtleties of this world Tyndale was simple and inexpert," and he was betrayed by two men he had befriended, arrested on the 23d of May, 1535, and imprisoned in Vilrorde Castle nearly a year and a half. The efforts of his friends were unavailing; he was condemned, and on the 6th of October, 1536, he was strangled and then burned, for no other crime than giving his countrymen the New Testament in English. His purity, his learning, his thorough goodness of life, could not save him.

Tyndale was the last prominent single translator of the New Testament,—a worthy successor of Jerome, Bede, Wyclif, and Luther; companies of scholars have since done what those heroic men did single-handed. His version was such as to win the praise of all later scholars for its wonderful correctness as a first attempt; and it was simple, too, with a noble and winning simplicity. When a teacher, he had said that, "If God spared his life, ere many years he would cause a boy that driveth a plough to know more of the Scripture than the Pope did;" he did so, in truth; it was the one task to which he consecrated all his power, and at last gave his life. He did not die in vain; he cried at the stake, "Lord, open the King of England's eyes!" and when Henry VIII. read Tyndale's "Obedience of a Christian Man," he said, "This is a book for me and for all kings"—and doubtless was influenced in no small degree by the martyr's achievement.

Tyndale began an age of Bible translation in which he had many followers down to 1611; but he was equalled by none. We can read his version to-day with ease and pleasure; not more than four hundred words in all are now obsolete or strange. His English is strong and clear, simple and pointed. Much of our Authorized Version is only a slight revision of his work: he deserves most of the praise always given to our New Testament as a masterpiece of the English language. In not a few cases the last revisers have done well to go back to his rendering, rejected in 1611; as in this famous passage: "Though

I speake with the tonges of men and angels, and yet had no love, I were even as soundynge brass, and as a tynklynge cymball, and though I could prophesy, and understode all secretes, and all knowledge, yee, if I had all fayth so that I could move mountayns out of there places, and yet had no love, I were nothyng. And though I bestowed all my gooddes to fede the poore, and though I gave my body even that I burned, and yet have no love, it profeteth me nothyng." Tyndale's, too, is the form commonly used in these words of the Lord's Prayer, "And forgeve vs oure treaspases, even as we forgeve them which treaspas us."

The Study Table.

All Publications noticed in this Department, as well as New and Standard Books, can be obtained of the Colegrove Book Co., 40 Madison street, Chicago.

LITERARY NOTES.

"The History of the Christian Religion," by C. B. Waite, Esq., of this city has reached its third edition, and appears with a new and enlarged preface.—Miss Braddon threatens an abridged edition of the *Waverly Novels*. We can conceive of these novels being improved by shortening, but Walter Scott, the only competent person to do it is dead.—O. B. Frothingham is working on the life of George Ripley.—John J. Smith, the venerable librarian of the Logaman Library, in Philadelphia, the founder of Laurel Hill and West Laurel Hill cemeteries near Philadelphia, for many years donor of the school of horticulture, recently died in the eighty-third year of his age. He leaves to his son what is probably the only hereditary position in America, namely, the librarian of the Logaman department of the Philadelphia Library.—Prof. W. S. Scarborough, of Wilberforce University, has published a Greek text book, the first work of the kind prepared by a colored man.—Houghton, Mifflin & Co. are about to bring out a new edition of Feuerbach's "Essence of Christianity." The translation of this work was the first extended literary task of George Eliot that found its way into print.—Christopher Jhansen, who is second only to Bjornson in literary fame in Norway, the author of "The Spell-bound Fiddle," is about to visit this country again, and is said to have strong leanings toward the Unitarian ministry.

EMERSON.—The sketch of Mr. Emerson that shall really do justice to his character and writings has yet to be written. Of the man himself this little book says hardly anything; and yet there is something in his calm, gracious simplicity of life and character that to those who know him, who have ever been in his company for half an hour, adds greatly to the interest of his writings. One cannot talk with him without feeling the beautiful spirit of fairness that pervades his judgment of men and things. It is this spirit which has, more than anything else, helped to make his mind fuller and rounder as he has grown into old age. Many of the great writers of our age have become more and more self-opinionated with their years, more bitterly dogmatic in their judgments. Few people have been able to read the later utterances of either Ruskin or Carlyle with the same feeling of admiring discipleship with which they pored over the "Seven Lamps of Architecture" or "Sartor Resartus." But it is the very opposite to the case of Emerson. Intellectually, of course, his later papers, such as those of the volume on "Society and Solitude," will not compare for depth and philosophic subtlety with the earlier essays, such as those on "Compensation," "Nature," and "Representative Men." But morally and

spiritually there is growth evident throughout, and in his latest writings of all there is a prophet-like clearness of view in the direction of God and immortality which has made them a real power in face of the doubts and materialism of the present day. We hope that the day may be yet distant when Emerson's life and writings have to be studied as things of the past; but when that day comes we believe that he will take his place as one of the very greatest and most inspiring of the thinkers of our age.—Brooke Herford, in the *Dial* for October.

Conferences.

WESTERN UNITARIAN CONFERENCE.

MEETING OF THE EXECUTIVE COMMITTEE.

The Executive Committee of the Western Unitarian Conference held a meeting at the Channing Club Room, 40 Madison st., Chicago, Oct. 10th, 1881, D. L. Shorey in the chair. Present—Messrs. Herford, Snyder, Gordon, Wendte, Shorey, Furness, and Miss Roberts. Communications were read from the Vice-President, Prof. T. P. Wilson, from Rev. C. J. Howland, Kansas, and Rev. S. S. Hunting, Iowa.

The Treasurer made a report of the Societies that have paid up their apportionments for the year.

The Secretary offered a report of the work done since last meeting, held June 13th, since which time he has visited Kansas City, Mo.; Riverside, Des Moines, and Algona, Iowa; Denver and Greeley, Col.; North Platte, Neb.; Wyoming, Spring Green, Lone Rock, Baraboo, Madison and River Falls, Wis.; Sherwood and Ann Arbor, Mich.; Monmouth and Unity Church, Chicago, Ill., and Minneapolis, Minn.,—in all, eighteen towns, and speaking twenty-eight times.

The interests of Antioch College and the proposition of Mr. J. H. Wade, to found a Theological School in Cleveland, were introduced by C. W. Wendte, and discussed.

A short report of the Ohio Societies was made by Mr. Wendte; the Milwaukee Church was reported by Mr. Gordon; the St. Louis Societies by Rev. John Snyder; and Unity Church, Chicago, by W. E. Furness.

The programme of operations of the Western Secretary for the next three months was discussed, and the following motion was passed to go into effect after the Fall conferences:

Resolved, That our Secretary be requested to give as much of his attention, as the exigencies of his position will allow, to Ohio, Illinois and Wisconsin during the coming three months.

The matter of incorporating the Western Unitarian Conference was discussed, and D. L. Shorey and W. E. Furness were appointed a Committee to present a plan of incorporation to the next meeting of the Executive.

A Committee consisting of J. Snyder, F. L. Hosmer, and J. L. Jones were appointed to consider the feasibility of publishing a Year Book which will more adequately represent the Unitarian workers of America than any now extant, and to report at the next meeting of the Executive Committee.

Meeting adjourned.

F. L. ROBERTS, Secretary.

WOMEN'S WESTERN UNITARIAN CONFERENCE.

MEETING OF THE EXECUTIVE COMMITTEE.

A meeting of the Executive Committee of the W.W.U.C. was held, pursuant to a call from the chairman, Mrs. J. C. Hilton, at the Channing Club Room, in Chicago, Oct. 11th, 1881. Present—Mrs. J. C. Hilton, Mrs. S. C. L. Jones, Miss F. L. Roberts, and Mrs. F. B. Cook. Meeting was called to order at 3 o'clock, p. m., by the chair. The minutes of the previous meeting were

read by the secretary. Rev. Jenk. Ll. Jones was present and reported communication from Mrs. Sunderland, and was invited to take part in the meeting as the proxy of Mrs. Sunderland. Mrs. Hilton reported encouraging results from the correspondence with the state directors. The following motions were made and adopted:

That Mr. Jones, secretary of the Western Unitarian Conference, be requested to furnish the executive committee such facts and suggestions as may aid in the furtherance of the missionary interests of this Conference.

That a circular letter be prepared by the chairman of this committee, embodying such facts and suggestions as may be furnished by Mr. Jones to the several ladies' organizations within the boundaries of this conference, this letter to be distributed through the several state directors.

A plan for the organization of local societies was discussed, and Mrs. S. C. Ll. Jones was appointed a committee to prepare and publish a suitable form.

After consultation it was agreed that our special efforts till next meeting be put forward in the following directions:

1. By advancing our missionary work in every way possible.
2. The organization of auxilliary societies where none now exist.
3. By the inducing all the ladies' societies within the boundaries of this conference to become members of the conference, by the payment of a sum not less than \$5.00 into its treasury.

A hint of our possibilities was given, in an informal report of the work accomplished by Miss S. A. Brown and Mrs. Diggs, at Lawrence, Kansas; Miss Fanny B. Priestly, at Northumberland, Pa.; Mrs. E. G. Cogswell, at North Platte, Nebraska; Miss M. A. Safford, at Humboldt and Algona, Iowa, and Miss Mary Graves, at present laboring at Baraboo, Wisconsin.

Meeting adjourned to meet in December.

F. B. Cook, Secretary.

The Exchange Table.

THE TRUE FRIEND.

(FROM THE PERSIAN.)

The wrong he would not have you do,
The right incite you to pursue;
Your shame he fain would seek to hide,
Your honor spread both far and wide;
Your struggles he his own would make,
In evil times would ne'er forsake;
By all these signs—of truth the test—
You know the friend who loves you best.

—Ellen M. Mitchell, in *Free Religious Index*

A NEGRO preacher described hell as ice-cold, where the wicked froze to all eternity. When asked why, he said: "Cause I don't dare tell dem people noffin else. Why, if I say hell is warm, some of dem ole rheumatic niggers be wanting to start down dar de very fus' frost."

A QUAKER WEDDING.—Miss Margaret Sophia Bright, the daughter of John Bright, was married to Dr. Theodore Cash after the Quaker fashion. A lady friend made a prayer, after which the bridegroom, taking the bride by the hand, repeated these words, "Friends, in the fear of the Lord and in the presence of this assembly, I take this my friend, Margaret Sophia Bright, to be my wife, promising through divine assistance to be unto her a loving and faithful husband until it shall please the Lord by death to separate us." Similar words were repeated by the bride, after which Mr. W. Robinson, of Scarborough, delivered a brief but impressive address to the newly married couple. The marriage certificate, which was artistically engrossed on vellum, was signed by about forty of those present.—*Exchange*.

TAKE CARE OF THE BOYS.—Do not despair too easily when a boy with a true, noble nature falls into vice. Keep firm hold of him. Let him see that you never lose faith in him and in God's power to help. Remove him from the scene of his temptations and his fall. Take him from the old ice to new ground. Give him work to do, and throw about him such associations as will occupy his mind and be a pleasure in his leisure hours. Do you say that this will cost too much effort and trouble? Too much trouble? The moral regeneration of one soul is worth a life-time of earnest, devoted effort.—*The Youths' Companion*.

Announcements.

The publishers of LITTLE UNITY are pleased to announce that Mrs. E. T. Leonard assumes editorial charge of this paper November first. Mrs. K. G. Wells, Miss Cora H. Clark and the Ladies' Commission, of Boston, will continue as associate editors. The Western Unitarian Sunday School will hereafter confine the publication of their new Sunday School Lesson to this paper; with added experience and the additional time this new arrangement gives to editorial management, it is hoped the little paper will be all the more worthy and welcome help in Sunday school and home. All editorial communications to be addressed hereafter to Mrs. E. T. Leonard, Hyde Park, Ill. All business communications as before, to the Colegrove Book Co., 40 Madison street, Chicago.

TALKS ABOUT THE BIBLE.

A series of twelve Sunday School Lessons in course of publication in LITTLE UNITY, by Newton M. Mann, of Rochester, N. Y. The lessons are based on the authors Hand-Book, entitled "A Rational View of the Bible." Price, 50 cents.

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| II. Making a Book. | VII. Job. |
| III. " " | VIII. Ezekiel. |
| IV. " " | IX. The Book of Isaiah. |
| V. Deuteronomy. | X. Ezra, Nehemiah, Psalms. |
| | XI. Ruth, Jonah. |
| | XII. David. |

CONFERENCES.

The Michigan Conference meets at East Saginaw, Oct. 18-21, 1881.

The Iowa Unitarian Association, at Mt. Pleasant, Oct. 25-27, 1881.

The Kansas Unitarian Conference at Lawrence, Kan., Nov. 1-3, 1881.

UNITY RECEIPTS.

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Advertisements.

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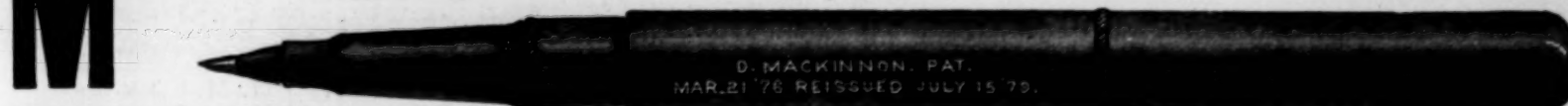
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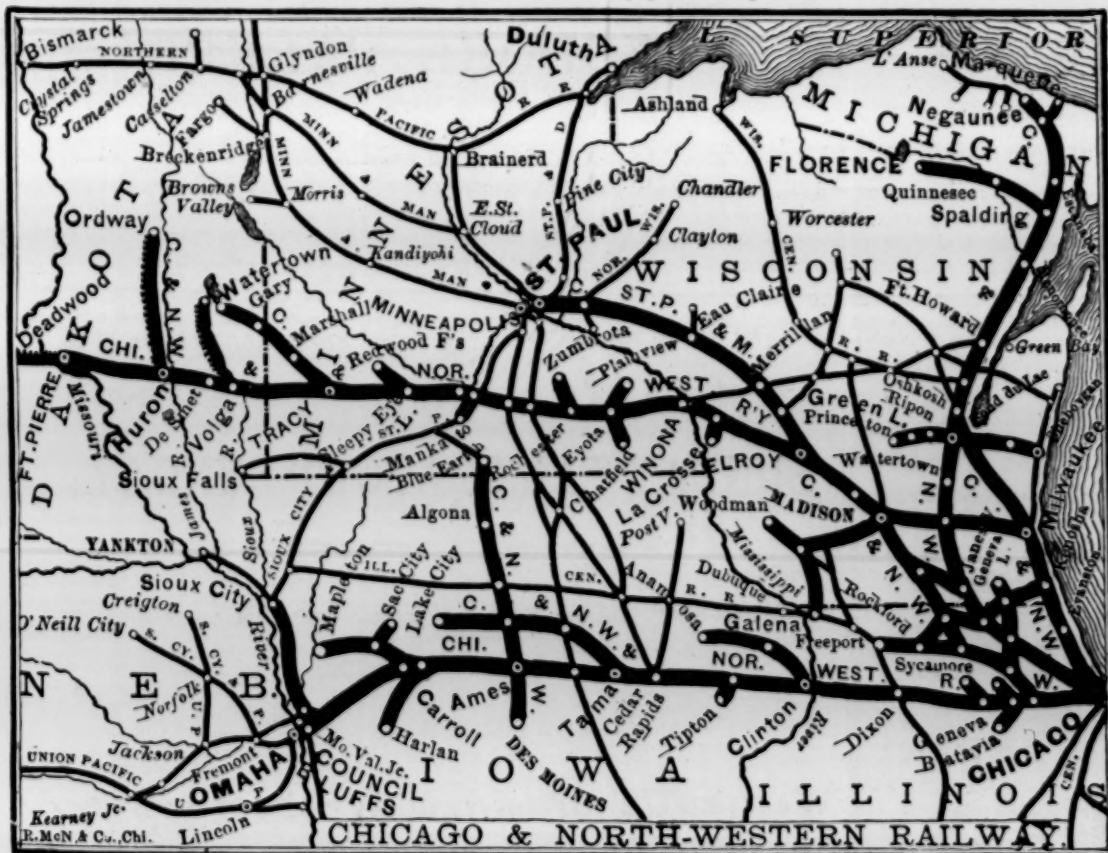
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